

THE CITY OF SAVANNAH.

By FREDERIC J. HASKIN.

Savannah, Ga., Jan. 1.—To him who flees from the rigors of a Northern winter, seeking spring sunlight and bursting buds in January, Savannah is one of the first cities of refuge. No so far South that it has a winter season, it knows no snow, and its flowers bloom through all the year. But Savannah has attractions beyond its climate which draw and hold the interest of the visitor.

The youngest of the cities which were prominent in colonial history, it seems now to be one of the oldest. No other city, not even Boston or Philadelphia or Charleston, has been more tenacious of its ancient historical glory; and no other city can surpass it in the manifestation of a proper civic pride.

A few weeks ago a great international automobile race was run at Savannah. It was the first time that such a race had been run in the United States under conditions which guaranteed the safety of all spectators, for it was the first time an American motor race course had been properly planned. The race was managed so well that the great motorists from all the countries of the world were unanimous in their praise and congratulations, declaring it to be the most successful race ever held on this side of the Atlantic.

Some people who don't know about the Savannah of to-day may express surprise that such a sleepy old Southern town—steeped in traditions of the past—should be able to do such extremely modern things in such a very up-to-date style. If one would have the explanation, let him go to Savannah. Let him arrive about 5 o'clock Monday evening. As he drives from the railroad station to his hotel he will see the streets full of soldiers, he will hear the tramp, tramp of the awkward squad, he will hear the staccato commands of the officers. Monday night is drill night.

Drill night for the Georgia Hussars, for the Chatham Artillery, for the Republican Blues, for the Savannah Volunteer Guards, for the Irish Jasper Greens, for the German Volunteers, and for all the other companies of that famous Savannah regiment. The Georgia Hussars were organized in 1786 by Gen. Oglethorpe to protect the infant colony of Georgia, which is to say the infant city of Savannah, from the Indians. The Georgia Hussars fought against the Indians in the early days, against the Floridian Spanish in 1763, against the French in 1780, against the English in 1780 and 1812, against the Mexicans in 1846, against the United States in 1861-62, and against Spain in 1898. The Georgia Hussars have been doing their duty and doing it well for a long, long time.

Thus it was that when the time came that the Georgia Hussars were ordered with the other Savannah military companies to guard the course over which the great automobile race was to be run, the race course, as guard of military things go in Savannah, the Chatham Artillery is comparatively a young organization, having been founded 123 years ago in 1786. During the days when the race course was devoted to trial practice, the guard was as strict as when the race was being run. The captain of the Chatham Artillery commanded a great king of the motor car world to stop up. The captain, considering of his privilege, smiled, showed his name and indicated that he didn't intend to stop up. But he did. He stopped quick when the captain of the Chatham Artillery, who is also a member of the board of aldermen and vice mayor of the city, shot some bullet holes right through the tires of that many-thousand dollar car.

The Seventh Volunteer Guards is a very young organization. It is true, only 107 years old, but they have been in the business of obeying orders and having their orders obeyed quite long enough to prove effective. And it is so with the Republican Blues, founded in 1862, and the Irish Jasper Greens, founded in 1846, and the German Volunteers, founded in 1846, and of the plain companies of the regiment founded somewhere about the time of the war with Spain.

When these young men who formed these companies had done with their military work, they went to their armories, divested themselves of military trappings, went home to dress for dinner, and then came down to the club to talk it over. What club? Why the Georgia Hussars to the Georgia Hussars' Club and the Savannah Volunteer Guards to the Guards' Club, and the like of that, although not all of the companies have club houses.

And if the young gentlemen who commanded the Georgia Hussars in its work of policing the motor car race course should show his visiting friend the portrait of his great-great-grandfather who commanded the Georgia Hussars during the Revolution, does it necessarily mean that Savannah is sleepy, or buried in tradition? Old fogey? Ask the people who saw that great race. When Gen. James Oglethorpe founded the city of Savannah and the colony of Georgia in 1733 he had some misgivings about the Indians. He hastened to make a treaty with Chief Tomochichi of the Yamacraw tribe of the Creek Nation, who was the Indian authority in that section. Tomochichi went to England and became a fast friend of the whites and was buried in one of the public squares of Savannah, where to-day there may be seen a great granite boulder which is his monument. But notwithstanding this treaty, Col. William Bull, of Charleston, who came down to help Oglethorpe lay out his town, made provision for the public defense by leaving an open square in the center of the new settlement. This square was to be stockaded and in case of an Indian uprising all the people were to find refuge there.

The new town grew quite rapidly, as things went in that day, and within a decade it was necessary to extend Col. Bull's plan of the city. It was done faithfully, the square and all, so that Savannah in 1744 had four public squares. That was the beginning of the perfect park system, which to-day makes it one of the most beautiful cities of the Western continent. The boulevards were added afterward, but even they are a century old.

It was impossible to walk three blocks in any direction in Savannah without crossing a park, or skirting one, or in some way coming in contact with a bit of green gardening in God's open air. Besides the twenty-four small squares in the very center of the city, there is a large park which is the pleasure ground of the whole people, and which is rarely beautiful with its wealth of semi-tropical vegetation.

These many small parks are well cared for, and many of them serve as the setting for a monument. The Marquis de Lafayette visited Savannah in 1824 and laid the corner stones of monuments to Count Pulaski and Gen. Nathaniel Greene. Another striking monument is that to Sgt. Jasper. Pulaski and Jasper were killed while defending Savannah against the British, and Gen. Greene died here on the estate given him by the government in recognition of his services in the Revolution. About eight years ago Gen. Greene's bones were taken from Colonial Cemetery and reinterred under the noble shaft in the heart of the city.

Just a few blocks away there is a great monument to the memory of William W.

Gordon, who was one of Georgia's pioneer railroad builders and industrial promoters. The business spirit has never been lacking in Savannah, although the tragedy of civil war stopped rapid development for many years. It was from this port that the first steamship to cross the Atlantic set forth and that ship was named the City of Savannah. It had been built in the North, but the undertaking was financed in Savannah, and to this city belongs the credit of having established the first transatlantic steamship line.

The prime purpose that moved Gen. Oglethorpe to found the colony of Georgia was that he might give an opportunity to honest men who had fallen into debt to retrieve their broken fortunes. The enterprise was regarded in England as a great practical charity. When Oglethorpe had established the little colony he returned at once to England to come back in 1734, when the town was one year old, with more supplies. On that voyage he was accompanied by John

To-morrow—The Naval Stores Industry.

CATHOLIC CHURCH NOTES.

A collection will be taken to-morrow at all the masses in every church in the District for the relief of the sufferers in Southern Italy, who have been rendered homeless and destitute by the earthquake and tidal wave that devastated Sicily this week.

Citizens of the District are proverbial for the readiness with which they respond to the needs of their fellow-men in the hour of distress, and Catholics of this city are more than generous in complying with charity's demands.

Evidence of this generosity was given last week in the Christmas collection in all the churches. That of St. Matthew's Church alone totaled \$43.50. The donation on the previous Sunday at St. Joseph's Church, by the men of the "Third Sunday League," realized the sum of \$90.

But all other demands upon Catholic charity seem insignificant in the face of that which comes with the appalling horror that has visited Italy. Prompt measures of assistance are necessary. At all the services in St. Matthew's Church yesterday the congregation was told that the money contributed for the sufferers will be forwarded direct to Italy for distribution through the parish priests of the stricken districts.

A solemn mass of requiem for the repose of the souls of those who perished in the disaster this week in Italy will be solemnized in St. Aloysius' Church next Monday morning at 10 o'clock. Mgr. Diomedeo Falconio, the apostolic delegate, will be present.

Sermons at the high mass to-morrow will be given by Rev. Dr. Russell in St. Patrick's Church; Rev. W. F. Gannon, S. J., in St. Aloysius' Church; Rev. Ignatius Fealy in St. Joseph's Church, and Rev. J. F. McGee in the Shrine of the Sacred Heart. The full program of Christmas music will be repeated in the above mentioned, and in several other churches.

The League of the Good Shepherd and the Society of the Blessed Virgin Mary will attend the 8 o'clock mass in St. Patrick's Church to-morrow and receive holy communion in a body. The Junior League of the Blessed Sacrament will receive holy communion at the 1 o'clock mass in St. Matthew's Church.

A solemn mass of requiem will be celebrated in St. Patrick's Church next Monday morning at 10 o'clock, for the repose of the soul of Rev. Dr. Stafford, commemorating the anniversary of his death, which occurred January 3, 1908.

Rev. Father Philip O'Donnell, of St. Philip's Church, will preach. Rev. Father T. E. McGulgan will celebrate the mass; Rev. Dr. Russell and Rev. Father Smyth will be the deacons. Rev. Father Carroll will act as master of ceremonies. A general invitation has been extended to St. Patrick's congregation and to the many friends of the deceased priest throughout the city, by the fathers of the church, when making the announcement of the requiem at the several services in St. Patrick's Church this week.

The Third Order of St. Dominic will attend the early mass in St. Dominic's Church to-morrow and receive holy communion in a body. The monthly meeting of the members will be held at 4:30 o'clock in the afternoon. The privilege of membership in the Third Order of St. Dominic is not limited to members of St. Dominic's congregation. Women and girls from every parish are eligible. This branch was formed last October by Rev. Father J. L. Finnerty, O. P., whose labors in behalf of the Holy Name Society of that parish have been attended with great success. Within half year the membership increased threefold. In September, 1907, the society numbered less than 175 men, and now totals nearly 600 members.

Several students from St. Charles' College are spending the Christmas holidays in Washington. Among the noblest of the public defenders of the new settlement in this city at the holy season of Christmas one that dispensed supplies faithfully, that makes its presence felt regularly in this city through those quiet channels that true charity seeks, is the organization known as the Ladies of Charity of St. Patrick's Church. Volunteering to serve on visiting committees to private families, to hospitals, to the Home of the Blind, the ladies of this society assist also in the work of the Sunday school and the sewing class. They bring the blind to church and furnish them recreation. A message of the members of this society, held last before Christmas, resulted in the election of the following officers: Mrs. O. E. Forney, president; Miss Frances Joyce, vice president; Miss Jessie Prosser, recording secretary, and Miss Mary Caton, financial secretary.

The office of Compline is now sung every Sunday evening in St. Aloysius' Church in place of vespers. Special devotions in St. Patrick's Church for the League of the Good Shepherd are held at 8 o'clock every Sunday evening, and yesterday was now sung in that church at 4:30 o'clock.

The office of Compline has been sung in St. Paul's Church at 8 o'clock Sunday evenings for more than a year past. This harmonized form of beautiful evening prayer at St. Paul's and St. Aloysius' and the special devotions in St. Patrick's Church have proved a welcome change to the congregations, and the exercises are edifyingly attended every Sunday.

Bread in Cold Weather.

According to bakers, people eat 20 per cent more bread in cold weather than in mild.

Wesley, who came out to take charge of the parish of the Church of England, which had been set up in Savannah.

Immediately upon his arrival he preached a sermon suggested by the purpose of Oglethorpe's work—a sermon for which the text was the thirteenth chapter of the First Corinthians, closing with "and the greatest of these is charity." The site of Wesley's first pulpit on American soil is marked by a bronze tablet set in the wall of the United States custom-house.

George Whitefield, another great evangelist of that great era, came also to Savannah and brought practical charity with him. He founded an orphan asylum in 1740 and named it "Bethesda Orphan House." That institution has had a most interesting history. It is now conducted under the direction of the United Society, an organization formed in 1750 with charity as its object, and which took its name from the fact that its organizers were three members of Episcopalian, a Roman Catholic, and a Jew. This society has had charge of Bethesda since 1854.

Balm in climate in the winter, beautiful to the eye, interesting to the lover of American history, Savannah is a place of many delights. But the Savannah people rightly treat these things as mere incidents and turn their attention to the more serious problems of progress.

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Young People's Topics.

Even the best may be bettered; indeed, it must be bettered if it is not to grow worse. So nobody ever gets beyond the necessity of saying, with the apostle: "Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching myself to the things that are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Every day is a fresh beginning. Every man is the world made new sang the poet. This is a beautiful creed of hope. It makes room for a fresh start in life, when yesterday's failures have well-nigh overwhelmed us. Longfellow—indeed, do most of the poets somewhere—gives expression to the same truth in his "Ladder of St. Augustine."

St. Augustine, well hast thou said, That of our lives we may frame A ladder, by which we may climb, To reach the heights of heaven, And so, by the ladder, we may climb, To reach the heights of heaven.

The simple warrant for all new resolutions is that the will must go before the deed. Only a new purpose can make a new year.

In the realm of character possibility is obligation. What a person can do he ought to do.

The purposeless life is a rudderless ship.

Lead, let me make this rule, To think of life as school, And try my best To stand each test, And do my work, And nothing shirk.

Should some one else outline This ladder head of mine, Shall I be glad, To follow him, To do his best, To do my best, To do my best.

I swear with my book, I cast a useful look, Where peace grows, Oh, let me know, That flowers within, Are best to sow.

Do not take my book away, And let me see my way, To run about, To run about, To run about, To run about.

What thought I may not ask To choose my daily task, To lead me to, To lead me to, To lead me to, To lead me to.

Some day the bell will sound, Some day my heart will bound, As with a shout, That school is out, And lessons done, I homeward run.

—Malibie D. Babcock.

A more than ordinarily good resolution for every day of the new year is that written by Bishop John H. Vincent: "I will this day try to live a simple, sincere, and serene life, repelling promptly every thought of discontent, anxiety, discouragement, and self-seeking; and, in cheerful, unselfish, magnanimity, charity, and the habit of holy silence, exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity in every task, and a childlike trust in God."

"Our chorister last week called our attention to the fact that almost every sermon is ended on a lower scale than it began upon. The member of a well-known church choir, who is to sing, and to go lower by imperceptible degrees, so that at the end of a rendition the difference is sometimes as much as half a note. It is with all of life. A constant relaxation of the purpose is needed to sustain one's character upon the highest levels. There is a sort of tug and pull forever operating to lower one's ideals and achievements. The process, therefore, is to keep the mind from slipping from this drifters' way of life, but persons of stronger moral and intellectual fiber resist it by repeated resolutions.

"The secret of success," said Disraeli, "is constancy to purpose."

Both God and the world hold a man responsible not only for what he is, but also for what he may become. We are as invulnerable for our opportunities as for our deeds.

This wonderful new year of 1909 clamors for men and women of larger vision. The old world seems to be in a making-over process these days; persons who are alive now are more fortunate than any who have ever before lived. To enter fully into the inheritance of the new year requires uplook and outlook; wider horizons, higher aspirations, deeper purposes. There is no time for petty existence for mean ends.

We are living, we are dwelling, In a grand and awful time, In an age on ages telling, To be living and to be.

At last we have come to the flying-machine age. In our congratulation over this stupendous achievement we may not forget, however, that the need for soaring souls is still more important than that for flying bodies. It takes more than flying machines to cure man of his tendency to plod and to be satisfied with himself in a humdrum life. Only a frequently refreshed resolution to keep his spirit untrammelled and his new man to maintain his inheritance which is superlatively.

Before there can be great resolutions, in life or in lot, there must first be good resolutions in the individual heart.

THE RELIGIOUS WORLD

WHAT THE CHURCH FOLK ARE THINKING ABOUT AND DOING.

By WILLIAM T. ELLIS.

SHORT-SENTENCE SERMONS.

Bear your own burdens first; after that try to help carry those of other people.—George Washington.

Wisdom is always good to learn, whose wisdom soever it may be.—M. Fairbairn.

Life is a leaf of paper white, Whereon each one of us may write His word or two, and then come night.—Lowell.

The truest proof of a man's religion is the quality of his companions.—Basil.

No prayer takes hold of God until it first takes hold of man.—Horace Bushnell.

Low rules the court, the camp, the grove, And men both and beasts are about, For love is heaven and heaven is love.—Scott.

The Sabbath is to give us a chance to do what we like to do—carry out our own character; the use we make of it shows whether our character is Christian-like or not.—Anon.

A Year With History-Makers.

January 2—"The Ascension of Our Lord," Acts 1:3-9.

The man of books who has no time for the newspaper is no more mistaken than the newspaper reader who has no time for books. The first mistake is the meaning of the second is unable to see to-day in its relations. For the present is intelligible only in the light of the past. That is why history is the favorite study of the wise and the great.

This new year of 1909 bids fair to be one of the great years in the annals of the race; it holds promise, also, of being one of the expansion periods of Christianity. There are strange stirrings discernible in all churches. Protestants and Roman Catholics alike are looking toward the world horizon. By such evidences as the recent Church Federation and Catholic Missionary Congress it is seen that organized Christianity is giving up its long time for a fresh struggle with the pagan world. Of course, the Sunday schools of Christendom are to give this entire year to a study of the early history of the church. The apostolic past will illuminate this rare present, and the present will shed light on the past.

WHEN ALL THINGS ARE READY. From hundreds of platforms in these days missionary speakers are pointing out the extraordinary and providential opportunities before our own times. There is a wonderful drawing together of the nations, an increase of interrelationship, and a quickening of the spirit of world-consciousness. In every remarkable development there is a preparation of providential opportunities confronting the apostolic church. Rome had conquered the world, and had laid the strong hand of her law upon it; so that with reasonable safety one could travel everywhere. She had laid down a system of roads which made communication easy. A common speech, Greek, was understood by people everywhere. The dispersed Jews and Judaized Greeks could be found at all centers, giving a favorable opening for the mission of the new faith. It was in truth "the fullness of time."

All times are not alike. There are certain epochs when history seems ready to burst into flame. All conditions conspire for the production of great events. Such was the case in the apostolic age; and such, careful observers declare, is the case at the beginning of this twentieth century. That little band of Christians had the vision and the courage to meet the conditions; the result was the world-wide dissemination of their faith, a very miracle of propaganda.

THE BOOK OF WIDENING HORIZON. It is the fashion among some persons who could not do less work to speak disparagingly of the early remarkable developments of the church. Yet the reporter is merely a day-at-a-time historian. He is fairly in the line of succession to Herodotus, Josephus, Xenophon, Caesar, Matthew, Mark, Luke, and John. All honor to Peter and Paul; but all honor, too, to Luke, the faithful reporter through whom we know them, and who wrote a peerless history of the church without once mentioning his own name. The veracity of no other ancient writing, one scholar has declared, is so well tested as that of the Acts, because no other has such numerous points of contact in all directions with contemporary history, politics, and topography, whether Jewish or Greek or Roman. May all who write, or relate by word of mouth, be able to stand such tests as Luke has triumphantly met.

There is a poetic progress in Luke's story. It is a book of widening horizon. It graphically portrays the growth of Christianity from a small and despised Jewish sect to a world-wide religion for the redemption of all men, and not a biography of the apostles, nor is it a narrative of the acts of even Peter and Paul. So the title men have given it is misleading. The Acts is a history of the expansion of the early church. It records what Jesus wanted to do and to teach through His followers. More truly than it reports "The Acts of the Apostles," the book is a transcript of "The Acts of the Holy Spirit."

This story opens with the disciples still clinging to their old, narrow, Jewish notion that Jesus would restore a temporal kingdom to Israel. It ends with a discipleship which has imbibed the Spirit's teaching of a spiritual kingdom; and who, consequently, are preaching the good news to all the people whom they could by any means reach.

A CONTEMPORANEOUS RELIGION. Real religion is not shut up in a book or behind mysterious clouds. It is something for the present time and place. Luke wrote a "former treatise," but that was not enough; he had to write a second book, and probably meant to write a third to bring the wonderful story of God's working among men right down to date. There are plenty of persons living who are deeply interested in the revival at Jerusalem 2,000 years ago, but who are indifferent to the revivals in India and Korea and China to-day. A certain eminent theological professor remarked to me one day with great positiveness: "There is nothing new that is true, and nothing true that is new. It is any wonder that he and his seminary are regarded as fossilized?"

The Book of Acts teaches nothing if it does not teach a living, contemporaneous religion. It is redolent of a present Christ. God's working among men is not a thing of the past; it is a thing of the present. Luke, the disciples looked for Him in a tomb, when He was really standing by their side. A Gospel that can be experienced, and a Christ who is a "living, bright reality" are the things we need. A present realization of Jesus is a never-absent mark of religious vitality. A Christian cannot subsist on last year's experience, any more than he can live on last year's breakfasts.

THE BUCKET AND THE WELL. "Ten years ago," exclaims a fervent man in a revival meeting, "I let my bucket into the well of salvation and brought it up half full. Now I have let

down my bucket again into the well of salvation and brought it up brimming. Hallelujah!"

A deacon followed, rather proudly, with this self-satisfied "testimony." "Fifteen years ago I let down my bucket into the well of salvation and brought it up three-quarters full. And it ain't never been up, and it ain't never been down since, but just so." And he triumphantly sat down.

Whereupon a rather original man got up and said: "It may not be right in a prayer meeting, but I'll bet a dollar that second brother's bucket has wiggled in it!"

Of course it had. The religion which is not a continuous experience is empty formally. The Gospel of the Acts is a Gospel of contemporaneity. It is a masterpiece, really, ever "continued in our next." Luke began to write the narrative; the final chapter will not be written until the last Christian on earth has finished the work which he has done in partnership with the Holy Spirit. The latter part in the acts of a living church will be considered in next week's lesson.

A WITNESSING CHURCH.

The first business of this sacred, feeble, lonely band of disciples, after they had been equipped with the mysterious might of Jesus, was to tell their story. "Ye shall be my witnesses," was the command of the ascending Lord. They were not called to nourish themselves, or to escape persecution, or to find delight in another company, or to become speculative theologians. Their first and chief business was to be tellers of the wondrous story.

That primary and fundamental idea of the kingdom of Jesus is getting a new grip on His church. It is becoming chiefly concerned once more with the business of telling the good news. The outreach of the Church toward the whole earth is a marked characteristic of the times. There is discernible a tendency to use all the new machinery of civilization for this purpose; and one may pause and wonder what marvels the apostolic church would have wrought had it been in command of the appliances of the twentieth century. The Gospel by the printed page, the Gospel by the phonograph, the Gospel by the moving picture, the Gospel through newspaper and novel, are all familiar uses now; next we are preaching the Gospel by wireless. Invention finds its highest use when it is employed to bear life to life-hungry men.

A LORD ON HIGH. The only way in which Jesus could be forever with His disciples was to leave them. He quickly came again in His Other Self, the Paraclete. Henceforth He was to be Lord, not merely of a little band of friends who could see and touch Him, but of an ever-widening kingdom, destined to become universal.

Henceforth the church had a fourfold Gospel to preach, all centering in the person of Christ: Christ had died. Christ had risen. Christ will come again. Christ will reign.

In these truths, which the disciples taught confidently and joyously, and at all costs, was wrapped up all that humanity needed to know concerning God.

NEWS AND NOTES.

In the Hawaiian Islands there are 101 Congregational churches, the membership of which includes native Hawaiians, Chinese, negroes, Koreans, Japanese, Portuguese, and people of mixed blood.

The famous Labrador missionary, Dr. W. T. Grenfell, is said to owe his conversion to a characteristic bit of unconventionality on the part of Dwight L. Moody. The young Oxford man had sought from curiosity to one of the evangelist's meetings, but a long-winded man prayed so long that Grenfell, wearied, got up to leave. Before he reached the door he heard Moody say: "While this brother is finishing his prayer let us all sing." Grenfell decided that he wanted to learn more of a man original and brave enough to do such a thing, and he resumed his seat. In that meeting, the story has it, he was converted.

British Baptists, with the cordial indorsement of the Archbishop of Canterbury, are to place a memorial window to John Bunyan in Westminster Abbey.

Rev. Dr. Francis E. Clark, president of the United Society of Christian Endeavor, was recently received by King Haakon of Norway.

A new theological seminary, a union of those which formerly existed at Tiffin, Ohio, and Colverville, Pa., has been established at Dayton, Ohio, by the Reformed Church in the United States.

The 3,000 Christian traveling men of North America who are organized as the Gileads are undertaking to place a copy of the Bible in every hotel room in the land without asking outside assistance.

Archbishop O'Connell, of Boston, is to leave for Japan shortly on a diplomatic mission. This is the second time the Pope has sent him to the far East on an important mission for the Vatican.

Broadway, New York, recently was treated to a procession of Protestant Episcopal church workers, late at night, with the pastor of St. George's Church and Evangelist W. J. Dawson at its head.

The Moody Bible Institute, Chicago, arranged a three days' convention of Christian workers, including many of the country's foremost evangelists, for the close of the year, the whole culminating in a watch-night service of Gospel song, with a chorus of 3,000 voices, in the Coliseum.

The Bishop of Manchester, England, has notified the lord mayor of London that he will set apart one-third of the income of the deanery for the benefit of the unemployed.

A New York City pastor, Rev. Dr. Robert Mackenzie, has been elected president of the Presbyterian Theological Seminary at San Anselmo, Cal.

Gov. Glenn, of North Carolina, whose term of office expired with the close of last year, has been engaged by the Synod of North Carolina to spend the first six months of 1909 in canvassing the State in the interest of Presbyterian home missions.

Water or Wine at Christening. Will Miss Annie P. Cahill use wine or water when she christens the new baby? Ship Delaware February 6 at the launching of the big war machine, which is to take place at Norfolk, Va. This question is troubling the minds of the W. C. T. U. of Delaware, which body has written the State officials advocating the use of spring water.

While you think of it, telephone your Want Ad. To The Washington Herald, and bill will be sent you at 1 cent a word.



FURS

At special sale prices

There are several reasons for these prices to-day. Some are first brought at a special purchase price. Others are small lots we wish to close out. Some only one or two of a kind cut for quick selling. The values positively as stated, making this a buying opportunity of to-day an important event with which to open the New Year.

<p>\$40.00 PILLOW MUFFS, genuine black lynx, Lepsig dyed silky skins, soft down bed, Skinner's satin lined, silk wrist cord. Special to-day.....</p> <p>\$40.00 GENUINE BLACK LYNX Throw Scarfs. Lepsig dyed silky skins, plain or shirred lining. Special.....</p> <p>\$50.00 GENUINE BLACK LYNX Rug Muff. Lepsig dyed, silky skins, plain or shirred lining, trimmed with heads, tails, and paws. These scarfs will match the rug muffs just mentioned, and are being sold like the muffs at less than cost. Special to-day.....</p> <p>\$50.00 and \$60.00 GENUINE BLACK LYNX Pelerines, Lepsig dyed, Skinner's satin linings, trimmed with heads, tails, and paws. These scarfs will match the rug muffs just mentioned, and are being sold like the muffs at less than cost. Special to-day.....</p> <p>\$30.00 GENUINE DARK MINK PILLOW MUFFS, 3, 4, and 5 stripe; soft down bed, "wrist cord." Special.....</p> <p>\$42.50 GENUINE DARK EASTERN MINK PILLOW MUFFS: 4, 5, and 6 stripe; soft down bed, fancy and Skinner's satin linings, silk wrist cord. Special.....</p> <p>\$50.00 GENUINE DARK EASTERN MINK MUFFS, made of the finest selected, well matched skins, large pillow and saddle shape, 5 and 6 stripes, muffs that are the equal of any \$60.00 muffs made. Special.....</p> <p>\$22.00 GENUINE DARK EASTERN MINK Novelty Scarfs, Edna May style, cross skin and plain skin effects, some trimmed with heads, tails, and paws; others with heads. Special to-day.....</p>	<p>\$26.50</p> <p>\$24.50</p> <p>\$32.50</p> <p>\$37.50</p> <p>\$17.50</p> <p>\$24.50</p> <p>\$37.50</p> <p>\$12.50</p>
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CHURCH SERVICES TO-MORROW IN WASHINGTON AND ITS VICINITY.

Notices for these columns should reach The Herald office by 9 p. m. Friday.

EPISCOPAL.

10th st. ST. THOMAS'.
8:30 a. m., Holy Communion.
9:30 a. m., Holy Communion and sermon by the rector, C. H. Smith, D. D., D. C.
10:30 a. m., "SOME LESSONS FROM THE PEARL CALAMITIES OF SOUTH-SEA ISLANDS."
5 p. m., "FROM A NEW YEAR'S STAND-POINT," sermon by rector.

ST. PAUL'S CHURCH, 23d st., n. w., near Washington Circle. Rev. Alfred Harding, D. D., and Rev. Chas. Holmes, deacons. Holy Communion, 8:30 a. m., 10:30 a. m., 5 p. m., Epiphany, 9:30 a. m. Morning service and instruction, 10 a. m. Church service, 8 p. m.; sermon by Rev. Geo. P. Dudley, rector of St. Stephen's. All seats free.

EPHRAIM CHURCH.</